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the divine life, and stresses the fact of "the divine aggression," in which God takes the initiative in empowering men.

It is through some such combination of practical analysis with mystic faith that the victory for idealism must be won. Our theologies have been, as a rule, too mystical and vague, and our ethics too analytic and rationalistic. To know exactly the facts concerning innate instincts and concerning human education, and to link these facts with an emotional power is to render a great service. In spite of its somewhat fragmentary character and the baffling vagueness of its religious mysticism, this book will stimulate thinking in a distinctly wholesome way.

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### REINTERPRETATIONS OF CHRISTIANITY

In a recent book on the "new orthodoxy"<sup>1</sup> the author remarks that certain vital motives growing out of modern scholarship have contributed to "remarkable activity in the restatement of traditional faiths." The Great War too has provoked new discussion of some of the doctrines of Christianity.

No earnestness in the reaffirmation of the conventional views can satisfy those who are really awake to the problems and outlook of these days.

A new world of thought and ideals has arisen. Religion has taken its place in this new order, not as something aloof, but as something organic and integral with all other vital interests. All who truly dwell in this new world of the natural and the social sciences have certain attitudes and habits of thought in common. These constitute the new orthodoxy of method and spirit.

The author believes that there is "reasonable hope that the great historic development of religion represented by Christianity is destined to come to a new birth of power." The first stage of Christianity exhibited "a tremendously vital impulse to a higher, freer, moral life among informal intimate groups"; the second stage was organized Catholicism; the third stage was the Protestant Reformation.

It is not impossible that future historians will regard Protestantism as coming to its close with the end of the nineteenth century as a vital, ascending type of religion. In that century several of the most characteristic principles of Protestantism were undermined by a larger knowledge of history and science. Protestantism was individualistic; the new order is social. It assumed the

<sup>1</sup> *The New Orthodoxy*. By Edward Scribner Ames. Chicago: The University of Chicago Press, 1918 ix+127 pages. \$1.00.

infallibility of the Bible, and that is no longer tenable. It exalted authority, and now there is no legitimate authority except that of experience. It denied that man is naturally religious, while it is commonly accepted today that man is incurably religious. We may well believe therefore that Christianity is entering upon a fourth great epoch, which has already been called by various names. It is referred to as the religion of the spirit, as social Christianity, and as the religion of democracy (p. 10).

The preceding paragraph outlines the main conception of the book and the goal toward which it moves. The little volume is a vital, stimulating, scholarly discussion, which satisfies both the mind and the heart. It breathes the atmosphere of life, progress, reality, and spiritual challenge to action. It will bring help and inspiration to many thoughtful religious people who are seeking to translate religious convictions into terms of modern thinking. Mr. Ames shows us that liberal thinking knows how to conserve the heart-values and give them first authoritative place in the control of life. Religion does not consist of sacred traditions to be re-enacted, a theatrical performance; but religion is life, reality, society, working out a dramatic meaning and attaining a divine goal. "It is this richness and inexhaustible nature of experience which constitutes its divine quality." The living God of Mr. Ames's religion is the chief actor in the familiar life of society, and our relationships to him are not assigned parts; we are rather workers together with God in building up the new social order, the world that is to be.

A book of real value in stating and answering the problem of its title is Cross's "What Is Christianity?"<sup>1</sup> And, deeply considered, it is the real, underlying problem of Christian interpretation in our critical age. Harnack's book was the pioneer of a large number of articles and books upon the subject. A great deal of light has been shed upon the problem and some significant and far-reaching changes have been effected in our methods of religious interpretation.

The value of the present volume is in its concrete and practical method of approaching the problem, and in the author's judicial treatment of the materials with which he deals. In successive chapters we have discussions of six outstanding types of Christianity — typical religious developments. These are apocalypticism, Catholicism, mysticism, Protestantism, rationalism, and evangelism. These movements are all sketched on their historic background and interpreted with fidelity as aspects of the religious impulse. They are followed by a final chapter entitled, "What, Then, Is Christianity?"

<sup>1</sup>*What Is Christianity?* By George Cross. Chicago: The University of Chicago Press, 1918. x+214 pages. \$1.00.

The limits of this review forbid more than a general appreciation of these chapters. Each chapter presents a useful characterization of the development with which it deals, with a keen appreciation of the religious values of the type. Both in these and in the final chapter there is a sense of proportion and philosophic appreciation, which marks the efficient teacher. The book is clarifying and edifying for those who are still facing confusion in dealing with the urgent problem, What is Christianity?

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### TWO RECENT VOLUMES OF THEOLOGY

Dr. Mullins' book<sup>1</sup> has great value in setting forth the attitude of many intelligent leaders of the church. We can readily believe that it is the work of a live teacher familiar with the experiences of the classroom and the many phases of modern problems as they touch theology. The discussions are fine and frank and interesting and will be of service to the intelligent lay reader as well as to the theological student. There is a spiritual insight throughout, a pedagogical vigor and conviction, as well as a breadth of view which marks the strong teacher. The volume will be welcomed by many readers.

The critical reader will at once want to know whether the book "follows the old lines," modernizing the older treatment, or whether it is completely critical and modern in method. Dr. Mullins' book belongs in the former class; it is the work of a modern-minded man dealing with the older theological presuppositions. The author frankly affirms, "Theology is like any other science in the fact that it is alive, it grows." This appreciation of growth is a first mark of modernity. It is the *application* of the principle, however, which makes the crucial test of theology. How shall we operate with the principle of progress? How "free" are we to apply it? At what points does it apply? "This does not mean that it goes beyond Christ and the New Testament," says Dr. Mullins in the sentence immediately following the one quoted above. The author attempts little or no critical estimate of "Christ" or the "New Testament," and it is evident throughout the volume that his presuppositions concerning the fundamental things are those of traditional theology rather than those of critical modern scholarship. He

<sup>1</sup> *The Christian Religion in Its Doctrinal Expression*. By E. Y. Mullins. Philadelphia: Roger Williams Press, 1917. xxiv+514 pages. \$2.50.